

VERMONT TELEGRAPH.

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"I AM SET FOR THE DEFENCE OF THE GOSPEL."

O. S. MURRAY, EDITOR AND PROPRIETOR.

BRANDON, WEDNESDAY, SEPTEMBER 28, 1836.

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EDUCATION.

Report on Manual Labor in Literary Institutions.

This is a pamphlet of 120 pages octavo, kindly furnished us by Beriah Green, President of the Oneida Manual Labor Institute. It is a rare document, being a production of Theodore D. Weld, at the close of a year's service as General Agent of "The Society for promoting Manual Labor in Literary Institutions." During the year this laborious individual travelled 4,575 miles—gave 236 public addresses—wrote 283 letters of business for the Society, and was laid aside from his agency two weeks by adverse providence. This performance in connection with his wonderful escape from death in the Alum River, an account of which was given in the public papers at the time, is the best recommendation of the system of education under which he has been trained and which he was then laboring to promote. A constitution less insured to hardship would have sunk under the task. There can be no rational doubt that much of the physical and mental vigor of Theodore D. Weld is owing in a great measure to the manner in which he has educated himself, requiring the body to labor as well as the mind. We propose to give, from time to time, such extracts from this Report as we esteem valuable, being confident that they will be read with interest and profit.

"God has revealed his will to man upon the subject of education and has furnished every human being with a copy of the revelation. It is written in the language of nature and can be understood without a commentary. This revelation consists in the universal consciousness of those influences which body and mind exert upon each other—influences innumerable, incessant, and all controlling; the body continually modifying the state of the mind, and the mind ever varying the condition of the body. These two make up the compound which we call man, not the body alone, not the mind alone, but both conjoined in one by mutual laws. These mutual laws form the only rational basis for a system of education. A system based upon any thing else is wrong in its first principles; its combinations are incongruities, its tendencies are perversions, and its result ruin. True, the body has no value intrinsically, but its connexion with the mind gives it infinite worth. Every man who has marked the reciprocal action of body and mind surely need not be told that mental and physical training should go together.

Even the slightest change in the condition of the body often produces an effect upon the mind so sudden and universal, as to seem miraculous. The body is the mind's palace; but darken its windows, and it is a prison. It is the mind's instrument; sharpened, it cuts keenly; blunted, it can only bruise and disfigure. It is the mind's reflector; if bright, it flashes day; if dull, it diffuses twilight. It is the mind's servant; if robust, it moves with swift pace upon its errands; if a cripple, it hobbles on crutches. We attach infinite value to the mind, and justly; but in this world it is good for nothing without the body. Can a man think without the brain? Can he feel without nerves? Can he move without muscles? If not, let him look well to the condition of his brain. The ancients were right in the supposition that an unsound body is incompatible with a sound mind.

Climate, by its influence upon the body, produces endless diversities of mind. Compare the timid, indolent, vivacious, and irritable inhabitant of the line with the phlegmatic and stupid Greenlander. Every man knows how the state of his mind is modified by the different periods of the day, changes in the weather and the seasons. He who attempts mental effort during a fit of indigestion located the soul in the stomach. A few drops of water upon the face, or a feather burnt, under the nostril of one in a swoon, awakens the mind from its deep sleep of unconsciousness. A slight impression made upon a nerve often breaks the chain of thought, and the mind tosses in tumult. Let a peculiar vibration quiver upon the nerve of hearing, and a tide of wild emotion rushes over the soul.

"By turns they feel the glowing mind
Disturbed, delighted, raised, refined."

Strike up the Marseillais in the streets of Paris and you hear the populace into fury. Sing the Hanz des Vaches to the Swiss soldiery, and they rush into tears. The man who can think with a goat in his eye, or reason while the nerve of a tooth is twinging, or when his stomach is nauseated, or when his lungs are oppressed and laboring; he who can give wing to his imagination when shivering with cold, or fainting with heat, or worn down with toil, can claim exemption from the common lot of humanity. In different periods of life, the mind waxes and wanes with the body; in youth, cheerful, full of daring, quick to see, and keen to feel; in old age, desponding, timid, perception dim, and emotion languid. When the blood

"It is a well known fact, that almost all the murders which take place in London and Paris are committed during the rainy season."

circulates with unusual energy, the coward rises into a hero; when it creeps feebly, the hero sinks into a coward.

"His coward lips did from their color fly."

The effects produced by different states of the mind upon the body are equally sudden and powerful. Plato used to say, that "all the diseases of the body proceed from the soul." The expression of the countenance is *mind visible*. Bad news weakens the action of the heart, oppresses the lungs, destroys appetite, stops digestion, and partially suspends all the functions of the system. An emotion of shame flushes the face; fear blanches it; joy illuminates it, and an instant thrill electrifies a million nerves. Surprise spurs the pulse into a gallop. Delirium infuses giant energy. Volition commands, and hundreds of muscles spring to execute. Powerful emotion often kills the body at a stroke. Chilo, Diagoras, and Sophocles, died of joy at the Eleian games. The news of a defeat killed Philip V. One of the popes died of an emotion of the ludicrous, on seeing his pet monkey robed in pontificals, and occupying the chair of state. Muley Mouluk was carried upon the field of battle in the last stages of an incurable disease. Upon seeing his army give way, he leaped from the litter, rallied his panic-stricken troops, rolled back the tide of battle, shouted victory, and died. The door-keeper of Congress expired upon hearing of the surrender of Cornwallis. Eminent public speakers have often died in the midst of an impassioned burst of eloquence, or when the deep emotion that produced it had suddenly subsided. The late Mr. Pinckney of Baltimore, Mr. Emmet of New-York and the Hon. Ezekiel Webster of New-Hampshire, are recent instances. Lagrange, the young Parisian, died a few months since, when he heard that the musical prize for which he had competed was adjudged to another. The recent case of Hills in New York is fresh in the memory of all. He was apprehended for theft, taken before the police, and though in perfect health, mental agony forced the blood from his nostrils. He was carried out, and died."

RELIGIOUS MISCELLANY.

Here is another manual labor pioneer, making the desert to "blossom as the rose." Many of our readers will be interested in the information contained in the following circular—all must be delighted with the loveliness of the article.

From the New York Evangelist.
RED CEDAR RIVER, INGHAM CO.,
MICHIGAN, June 5th, 1836.

To the Brethren and Sisters of Eastern Churches.

Beloved in Jesus—I address you from the Great West, on a subject, and under circumstances as interesting as this Valley is extensive. Moreover, I have personal and Christian acquaintance with many of you; and some of your number have knelt with me in wrestling prayer that God would do the very work for the accomplishment of which you and yours are needed, and now solicited by your fellow-servant under circumstances of rare interest. Please to mark some of them.

Three years ago, I was among you on an agency in behalf of the Oberlin Collegiate Institute, (then prospective,) hoping thereby, under God, to do much to supply his "plenteous harvest," with effective laborers. Now, I am in the centre of Michigan seeking a location for Oberlin second; not because I, or my Oberlin associates have occasion or desire to forsake Oberlin first; but because "the place is too strait for us;" and there remaineth beyond us much land to be possessed in the name of the Lord; and because the Oberlin mode of possessing it, is succeeded by the Lord beyond a parallel. Judge, beloved in Christ, for yourselves. In April, 1833, Oberlin, three miles square, was a deep, unbroken forest, possessing only common natural advantages for that portion of the west. In December following it sustained a small Christian colony, and a preparatory school of 40, which soon increased to 80 students, many of whom were your sons and daughters 5 to 800 miles from home. Within two years from that little opening in the forest, that colonial tract was all possessed by actual settlers, and the Oberlin Institute had a regularly organized collegiate and theological department, in which with the preparatory department, were about 300 students gathered from the Atlantic coast to Michigan, and from Canada to Alabama, taught by an able board of instructors. Recently finding, that with this crowd upon our hands, we were rejecting at least 500 applicants, annually, we have sent many of our preparatory students to auxiliary institutions around Oberlin, which were at once filled with the overflowings of Oberlin, the remaining surplus of which would fill two large matured institutions annually.

Moreover these students have made as thorough and rapid preparation for public and useful service as any of my knowledge elsewhere—have received much pecuniary assistance through the manual labor system, have enjoyed unwonted health; and have done more good than any under graduates (as a body.) I have ever known. Their professors are working-men, and they are taught to practice what they know. And blessed be God, their joint labors have resulted in supplying the

waste region around with the means of grace; and those means, by the Divine Spirit, have apparently won over to our holy King more than a thousand souls. Besides, God has designed through Oberlin agencies, to urge on extensively the mighty moral enterprises, by which he is overturning that Christ may reign universal. All this, and more also, our gracious Master has wrought through an infant colony and institution cradled in the midst of stagnant pools of indifference, and taints of opposing prejudice. Therefore, beloved, I am here, (with a dear member of our faculty, and a hundred brethren of this state,) sent of God, we trust, to find the place where he will continue his precious Oberlin work. Mark our circumstances. It is the holy Sabbath, and we rest from our exploring labors in an Indian wigwam on the banks of the Cedar, whose narrow but deep waters meander by us as now the Indians high-way only; but soon to be the highway of civilization and commerce. Our Sabbath lodge is also accessible only, (on land,) by the Indian's trail; but soon will be passed by multitudes on a national road. We also rest on fertile, delightful lands, looking eastward upon our track of yesterday for seventy miles, and westward upon our trail of to-morrow for twenty miles, without, as the Indians say, a Chemokomon's (white man's) wigwam; and yet much of it bought and soon, very soon, to be occupied by white men, while the noble but injured sons of the forest recede toward the setting sun, indicative of their decline. May God grant that this rising may, in time and glory, indicate their resurrection to what becomes as beings made in the image of the Eternal. This, dear brethren and sisters, would be your prayer also, if you sat, as I do, writing on their bark table, under their bark roof, trying as we do, in vain, to tell them of Jesus as they call at our wigwam; or as they float in their light bark on the river before us, sighing forth to God our prayer that they also may through us and with us be borne on the river of eternal life.

Now, beloved, to these red men, so wronged by us as a nation and a church, and to the white men who so rapidly succeed them, we are debtors. And what can we do for them? Give them not merely a little of our property and an occasional missionary; but all our property, ourselves, our wives, our children and our all. But how? The Great Head of the Church has given us a precedent in Oberlin; where we may see how we may give most in our power, and yet receive for ourselves and ours according to what we give. Oberlin first can be excelled, and in its light, Oberlin second should excel it; but it clearly shows the most effectual means by which this Valley can be blessed and occupied in the name of the Lord, and for the world's conversion. As a receiving and forwarding house, the Oberlin Institute will fill as many new institutions as we can build; and through a Christian consecration of ourselves to God in this glorious work, with present advantages in purchasing western lands, we can, through favoring Providence, build enough to supply the plenteous harvest with laborers, and make this Valley as the garden of the Lord. I have found some brethren, (and trust some of you will add to their number,) who will purchase sites for institutions and colonies, provided, colonists will pay such an advance on those lands as will endow the institutions, which many of you can do, thus appropriating much to build the house of the Lord, and bless a multitude; and still bless yourselves and households. We trust Providence will soon furnish a site for Oberlin second, and some dear brethren and sisters who have shared in the toils and blessings of Oberlin first are waiting to occupy it in part as pioneer colonists. Hundreds of families and youth of both sexes besides, are needed to fill out our plan of Christian education in the west. Who of you, beloved, will be of their blessed number? Ask God the privilege of being their co-workers and laborers together with him, and having obtained it, write if you please to his unworthy servant favored with an agency in this great and good work, and to your affectionate brother,

JOHN J. SHIPHERD.
N. B. My post office address is still Oberlin, Loraine Co., Ohio.

As my Oberlin brethren concurred with me in the belief that I could be more useful as a pioneer in planting other colonies and institutions, and I have necessarily left that institution for this work, while it is yet immature greatly needing funds, let me commend to your Christian beneficence, my worthy and beloved successor in my agency, Rev. John Keep; saying before God, brethren, I believe he yet draws on you for the support of his work at Oberlin, and praying that you will as his faithful stewards cash his drafts."

This communication having been delayed till this date, Aug. 5th, I am happy to state that a site has been secured on Grand River in Eastern Co. Mich.; and brother E. P. Ingersoll, late professor in the Oberlin Institute, has accepted its general agency. He has left a good work at Oberlin with the confidence of his associate professors, the trustees and students, and goes forth with our prayers that he may find in you, cordial fellow-laborers in the great and good work assigned him. J. J. S.

MINISTERIAL TITLES.—This subject is receiving more attention every day. And what are the "difficulties" in the way of reformation? Let editors of religious papers begin. Let them begin consistently. Let brother Leavitt of the New-York Evangelist, before he publishes much farther on the right side, strike out the "Rev." which stands before his own name at the head of his paper.—Let all the titled class dispense with their own titles, and let it be known that they wish to dispense with them, and let them cease to use them towards each other, and the work will be done.

At the last anniversary of Washington College, the title of D. D. was conferred on James Culbertson of Zanesville, who declines acceptance of the honorary badge, in the following article over his signature, published in the Pittsburgh Herald:

He says:—

"I feel thankful to the board for their friendly designs, but I hereby announce my deliberate determination to decline, and I do hereby decline the honor conferred. Here I might close my communication; but some may be ready to inquire, 'why have you come to this conclusion?' I am ready to answer, and say for the following reasons:—

1. Because I have long been doubtful whether such titles were compatible with the LETTER or SPIRIT of christianity. The LETTER is exhibited in such passages as the following: 'Be ye not called of men Rabbi, for one is your master, even Christ, and all ye are brethren.' The connexion of this passage makes it more pointed and impressive. The Pharisees are condemned because they loved flattering distinctions, and particularly because they loved greeting in the markets, and to be called of men, Rabbi, Rabbi.

But if we have mistaken the letter, can we be mistaken in the spirit of christianity? Is it not a lowly, unassuming, unassuming, unostentatious system? I am far from ascribing pride, ambition or a love of show to those who wear those honorary titles, for many of them are among the humble and unobtrusive. But still it is a question, whether these distinctions do not in the estimation of the world, clothe christianity in a worldly livery, which does not belong to her.

2. Because the titles, even if strictly compatible with christian principles, are not in their present application confined to their original and appropriate design. It cannot be doubted they were originally intended as the honorary testimonials to eminent attainments. It is equally unquestionable that these titles have sloped in their requirements below their original demands, and thus have lost their value and sunk their reputation.

3. Because they have become too popular, and are in that way ensnaring.—this is a delicate point, and I shall not dwell upon it.

4. Because the prevalence of these honorary badges in the churches, prejudices acute and discerning men in the world, and creates embarrassment in the efforts of the church to do good. This is a reason which I deem of vast importance. We believe as private christians, we unfold as ministers, a system which calls for CIRCUMSCRIPTION to the world.—What will be the effect, when the world beholds us investing each other with honorary appendages and flattering distinctions? Doubtless it will produce distrust in our honesty, and so interfere with our usefulness.

5. Because the distinctions partake too much of the character and spirit of Popery, and identify Protestants to too great an extent with the 'man of sin' encircled with splendid titles. I admit that many clothed with these honors have no affinity to the popish system; but still their position before the public involves too great an assimilation.

6. Because I feel myself totally unworthy of such a distinction, and my friends could not mortify me more, than by addressing me under this title.

For these and similar reasons I do respectfully but determinately decline this honorary distinction, and request you, Mr Editor, to give publicity to this communication.

Your brother,
JAMES CULBERTSON.

From the New England Spectator.
SOUTHERN ASIA.

The following letter was furnished the Cincinnati Journal by the society of Inquiry, in Lane Seminary. Anacan is a country of Asia in the East coast of the bay of Bengal, bounded on the east by Burma, to whose king it is subject. Mr Comstock is a Baptist Missionary. This letter is rich in facts and will reward a faithful perusal.

Kyook Phyo Anacan Sept. 30, 1836.

To the Society of Inquiry, Lane Seminary.
DEAR BRETHREN:—The inhabitants of this Province, like those of Burma, to whose king they were formerly subject, are considerably advanced in civilization, and their system of worship is free from those cruel signs which too frequently attend paganism. I cannot therefore, tell of human sacrifices, and other scenes of suffering and blood, as connected with the idolatry of this land. Of the materials which kindled, and have led the missionary flame in America, for years, I am

destitute. I know that the accounts which have reached us from the vicinity of the great temple of Juggernaut, from the banks of the Ganges, &c., are startling, and call loudly for the benevolent action of the philanthropist and Christian, but do they present the principal or real evils of idolatry? They tell only of bodily suffering, while the blighting and fatal influence of heathenism upon the mental and moral powers is unnoticed. Perhaps my feelings on this subject, result entirely from my circumstances. Boodhism is one of the mildest forms of idolatry. I have not therefore, witnessed any peculiar wretchedness as constituting a part of the worship of this people; on this account, I have been led to investigate the influence of their religion upon those noble faculties which distinguish man, till I begin to look almost with indifference, upon the other, and less important effects of paganism. But, leaving myself, let me say something about the heathen.

Among all the women of Burma and the adjoining provinces, I presume there is not one in a thousand who can read. Their knowledge is confined to cultivating the earth, taking fish, preaching vice, selling a few cents worth of articles in the market &c. Ask them if they can read, and probably a loud laugh at the absurdity of the question will be your only answer. Most of them are strenuous supporters of idolatry, why they know not, except that their fathers were so. Mrs. C. sometimes asks them where their God is, or some similar question, and they not unfrequently reply with a laugh or vacant stare, 'I am a woman, what do I know about such things?' There is, I am told, nothing in the law of Gaudama forbidding woman to read, but the priests, who have the principal charge of education, are expressly prohibited teaching them. This provision is considered necessary on account of the celibacy of the priests, & the result is, that the women are almost universally untaught. As they cannot read, they are considered by the men as knowing nothing, and in this opinion they heartily acquiesce. They, therefore, believe whatever they are told to, and seem to think that they have no right to investigate any thing for themselves, or to believe differently from the men. In short, they are in a state of perfect mental bondage, through the direct influence of their religion. Boys commence learning to read when they are ten or twelve years old. Previous to this, they are to be found playing in the street or loitering about the market. They are not, however, allowed to express an opinion on any subject, the result of their own thought, till they are about twenty years old. I have sometimes been pained, after a long conversation with young men, in which their judgments seemed convinced of the truth of the Christian religion, by the final answer, 'I am young and cannot come to any definite conclusion, till the old men have expressed their opinion.' This results from the instructions which are given in the sacred books in reference to the respect which the young are to entertain for the opinions, &c. of the aged; and these instructions are enforced by threatened punishment on the one hand, promised blessings on the other.

Of the men, perhaps a majority can read, but all their books are of such a character that it is a matter of serious doubt whether they derive any real benefit from their reading. I am not fully acquainted with their system of astronomy, but I know nothing in it which is true. They believe that 'the earth is flat, that the sun and moon move round it, &c. &c.' They say that when the sun is eclipsed, it is caught by a great Nat (a being superior to man,) who lives on an undiscovered planet and occasionally in sport swallows the sun or moon.

The system of geography is as false and fabulous as that of astronomy. They tell of a great central mount, surrounded by four great islands, &c. They live on the island, which is more than 125,000 miles in width. To this, their geographical knowledge is principally confined. In locating countries, &c., they begin with the great banyan tree, under which Gaudama became a god, and calculate distances in all directions from it, by day's journeys. They say that it is impossible for the inhabitants of one great island to pass to another on account of the immense distance between them. Should a child start for Abyssinia mount, he would be an old man before he reached it. It is impossible to go and return in one lifetime. On this account, together with the fact that my face is not six feet long, (as they say the faces of those who live on the western continent are,) the nations refuse to believe that I came from America. Some days since, I asked an old priest what was under the earth, he said air, under the air fire, under the fire water, under the water a great stone, and what was under the great stone no one could tell.

You can judge from the above facts, of scientific knowledge of this people. Their books, however, are principally religious. They consist of very fanciful and foolish descriptions of hell, the Nat country, &c. and contain an account of the feats performed by their gods before they arrived to godship. The Embry's gods were some such heroes as Gulliver and Sinbad the sailor. I should also observe that the astronomy and geography of the nations are revealed by their god, and of course

are regarded with as much sacredness as truths more strictly religious. You can now form some idea of the knowledge of those who understand all the Burman books. One of the most learned men in all this region called on me a short time since, and I asked him why he believed his sacred books? He hesitated a long time, and finally said, that he believed them, because they declared if men did not perform good works in one state of existence, they would be poor, in the next, &c. and as he observed men poor in this world, he believed the sacred books, and said I, do you know any thing about the existence of these poor men, he answered no; how do you know then, I asked that their poverty is the result of neglecting to procure merit in a former state, because, he replied, the sacred books say so. This was the only reason he could give for his belief. My teacher tried to excuse him the next day, by saying that I asked hard questions. The truth is that the people do not know any reason for believing the religion of Gaudama, except that their fathers did so before them; and this they consider the very best of reasons. Some of the natives possess naturally fine mental powers, they are pained and destroyed. You may, therefore, contemplate these millions, created in the image of God, with natural powers which might fit them to associate with seraphs, groping their way in darkness down to the regions of everlasting night; and is there nothing in the destruction of so many minds, to excite to efforts for the diffusion of true science, which necessarily include their religion, over these dark places of the earth?

These minds are all to act throughout eternity, and is there nothing desirable in turning them to a course of action which will secure their endless progression in knowledge and happiness? I have not time to pursue the subject farther now.—Think of it dear brethren, pray over it and act benevolently and promptly in reference to it.

Yours, in a precious Savior,
G. S. COMSTOCK.

MONTREAL.—I witnessed, while here, one of the great Catholic festivals, and could not help perceiving in it an occasion of the deepest sorrows. The city was all commotion, while the streets were paraded by priests, in gorgeous dresses, perfumed by incense. Indeed, however, of giving my own description, I will request the reader to pursue the account of the Montreal Gazette, bearing in mind while he reads it, that this was religious service, conducted on the Sabbath.

The procession of Corpus Christi, which took place on Sunday morning last, within the city with the usual solemnities of the Roman Catholic church, proceeded from the parish church through Notre Dame street toward the Bossecoeurs church and returned along St. Paul and St. Joseph streets, halting on its way at the Congregational nunnery, the Bossecoeurs church, and the Hotel Dieu. The band and an officer's guard of the 32d regiment attended upon the procession, as did also a sufficient escort of the volunteer cavalry, who made a fine soldier like appearance. The bishop of Tennesse, it was expected, would have been present at the ceremony, but it is supposed that the state of the weather detained him at the lake of the Two Mountains and the duty of carrying the sacrament devolved upon the Rev. M. Quiblier. In the afternoon the same ceremony took place from St. James' church where the bishop of Taberna officiated, escorted by captain de Blenry's Rifle company."

Bands, regiments, rifle corps—and all this under the name of religion! To increase the profanation, there was a central canopy, with a large piece of glass in the form of a human eye, having gold or silver rays emanating in all directions; inserted in the front curtain, behind which walked a priest personating the Deity! for how else could it impress the gazing multitude, who were taught to call it 'the all-seeing eye?' And to crown the folly and madness, protestant gentlemen join d the chief procession of the priests, in order to subserve a political object!—Cor and Hoby.

EXTRACT FROM WILLIAM WIRT.

Excessive wealth is neither glory nor happiness. The cold wretch who thinks only of himself; who draws his head within its shell, and never puts it out but for the purpose of lucre and ostentation; who looks upon his fellow creatures not only without sympathy, but with arrogance and insolence, as if they were made to be his vassals, and he was made to be their lord; as if they were for no other purpose than to pamper his avarice, or to contribute to his aggrandizement; such a man may be rich, but, trust me, he can never be happy, nor virtuous, nor great. There is in fortune a golden mean, which is the appropriate region of virtue and intelligence. Be content with that, and if the horn of plenty overflow, let its droppings fall upon your fellow men; let them fall like the droppings of honey in the wilderness, to cheer the way worn pilgrim. I wish you, indeed, to be distinguished, but wealth is not essential to distinction. Look at the illustrious patriots and philosophers who in various ages have ever blessed the world: was it their wealth that made them great? Where